

<sup>5711</sup>  
**George Keith's Complaint**

Against the

**Q U A K E R S:**

OR, AN

**Answer to the Quakers Complaint**

**AGAINST**

**George Keith,**

*Humbly Presented to the Clergy*

**OF THE**

**Church of England.**

---

**LONDON** Printed, and Sold by the Bookfellers of *London*  
and *Windsor*, 1700.

# George Keith's Complaint

Against the

## QUAKERS, &c.

Learned Sirs,

**I**T's unto you, into whose Orders I am now Admitted, and by whom I am Owned, since the *Quakers* have denied me, that I make my Complaint of the *Quakers*; that cast on me such Aspersions, that its evident and demonstrable out of my Books, what I have said of you, as these following evince, *viz.* That you Ran, and the Lord never sent you; and that you were Covetous and Ambitious, seeking how to please Men, for your own Ends; and it's true, That I cried against your *Philosophy*, and your *Universities*, saying, They are the *Stews of Antichrist*, out of which comes your ignorant, profane, scandalous *Ministry*; and that the Generality of you have not the True Faith; and that in process of time, your whole *Ministry* will consist of ungodly Men; the Wicked being still prefer'd by the Wicked: And so, they say, I am prefer'd among the rest; and by contrivance and design, now I am so Old, as to have so much Natural Wit, as to see I must make some shift how to live; having cast my self out from among the *Quakers*, and seeing it is the far easiest of many or most Trades, to be a Preacher, to get Money, and become one of the Man-made *Ministry*, where All is done for Money; Therefore, *Learned Brethren*, I come among you; for you know, No Money, No Preaching; as the Old Proverb is, No Penny, No Pater Noster. And the wile *Quakers* slander me in these, and other matters of Truth, by saying, You (and I may now say, We, *Brethren*) Preach not Christ; but say contrary, That is not Christ which convinceth every Man of his sins, and tells him all that ever he did; it is but a Humane Principle, and not Divine: And to Read Set-Forms of Prayers out of a Book, which to read, whether in private or publick, and call that Reading Prayer, is not (I affirm) any part of Gospel-Worship; neither was it known in the Church, either in *Justin Martyr*, or *Tertullian's* Time, who lived above 300 Years after Christ.

And

(35)

And, *Learned Brethren*, these *Heathens*, as I call the *Quakers*, in my late Sheet, Reproach me with another thing that I said of them, whilst I was one of them, concerning such as you (and I) that now oppugn the *Quakers* with *gross* and *horrid Lyes*, and *false Calumnies*, and *meer Abuses*, like unto the ways that ever the *worst* of the *Adversaries* of Truth have used against the *True Witnesses* of it; and yet said-I, It never yet hath been proved, nor never will, that the Religion professed by the sincere and faithful People, called in scorn *Quakers*, is either *Paganism*, or any other thing than **Real Christianity**; and notwithstanding I have so said, I do Retract, Disown, and Deny whatsoever is to be found in any of my Books, contrary to the Holy Scriptures. Yet these *Heathens*, *Learned Brethren*, do not forbear to Reproach me with what I have truly said, concerning the Sacraments Christ hath ordained in his Church, *viz.* Two only, as generally necessary to Salvation, as we profess; that is to say, *Baptism*, and the *Supper of the Lord*. *Viz.* As for *Infants Baptism*, and *Sprinkling* a Child of *Eight Days Old*, more or less, on the *Forehead*, and call it *Baptism*, I said hath no footing in all the Scripture, neither of *Precept* nor *Practice*; neither was it in use for an Hundred Years and more after the *Apostles* days, among *Professors* of *Christianity*; and that we cannot *Prove* it, altho' we *Practice* it, and get *Money* by it, but do it by a *bare Imitation*, and a *meer pretended Call*, which is great **Presumption**, yea, **Superstition**; altho' we call it *Christ's Ordinance*, and say, *It's Commanded by Christ*; yet he hath given us no *Command*; but we set up the *Commandments of Men* in the Room of *God's Commands*, like the *Pharisees*, as they shew in their late Sheet, entituled, *The Christianity of the People called Quakers asserted by (me) George Keith*; and in their Book, called *The Creed-Forgers detected*, they shew, that I said, *Tertullian* was against *Infant Baptism*, and that we cannot (as true it is) give any Evidence in *Church-History*, that Christ commanded those Words to be used, which we use in *Baptism*; and *Zuinglius* is against us in this Case; and that *1 Cor. 11. 23, 24.* proves no Institution of the *Lord's Supper* at all; and that we, *Learned Brethren*, own (as you know we do) and acknowledge, that there is no absolute necessity of using that called the *Supper*, so as that none can be *Saved*, but such that partake of it: And that whatever Outward thing God Commands, brings along with them a *real Advantage* to Men's Souls; and you know, we hold this to be an *Outward thing*, and *Visible Sign*. And for my part, I still adhere, as I said in my *Retractions*, to my former Advice, that nothing be required by one sort (*i. e.* by us, or any others) from another, as an *Article of Faith*, or *Doctrine*, in common to be Believed, but what is expressly delivered in the Scriptures, in plain express Scripture-Terms.

And, *Learned Brethren*, you know, we hold the *Lord's Supper* as an *Article of Faith*, or *Doctrine*, to be believed; and yet cannot we prove it by what is expressly delivered in the Scripture, in plain and express Scripture-Terms. What, *Brethren*, shall I do with this Gang of *Quakers*? Altho'

I charge them not either upon the *Generality* (pray mind that) far less the *Universality* of all them called *Quakers*; yet I must confess, I have *positively* said in my late Sheet, That I have proved the *Quakers* (without Exception) *Heathens*; notwithstanding those that have but a little sound Judgment may easily find, I do not contradict my self in any thing, nor do I continue to hold palpable Contradictions; for I have declared in *Print*, Those that continue to hold *palpable Contradictions*, all *Ingenious* Persons will conclude great *Hypocrites*, for none but *stark Mad* and *Crazed* in their Understanding, will hold perfect *Contradictions*, for what I hold is agreeable to Holy Scripture; therefore these *Quakers* that I have charged with the Gangreen of their Vile and Gross Errors and Heresie, that is, a Complex of the worse sort of Errors and Heresies, Demand of me to prove by *plain* Scripture, and in *Plain and Express* Scripture Terms, that the *Baptizing* Infants, and *Signing* them with the *Sign* of the *Cross*, and the *Sacrament* of the *Lord's Supper*, as used by us, and our set Forms of Prayer, and our taking Tythes, and pleading for the Divine Right thereof, and our requiring they should be paid to us (the Ministers of the Nation) as Ministers of Christ, and that as such we should receive Tythes and Stipends; to prove all this, and much more, from *plain* Scripture, and in *plain* and *express* Scripture Terms, they do demand; because I still say, I adhere to my former Testimony.

Again, If I believe these things to be *Articles of Faith*, or *Christian Doctrines* to be believed, and many other things that we Hold and Practice; these Quakers would have plain Scripture for all such things, and in *plain* and *express* Scripture Terms they would have it *proved*; Is not this unreasonable, *Brethren*? I have indeed declared, in publick Print, That I have been above 30 Years among the *Quakers*; and since I left them, have publish'd to the World, that I Reverence Divine Providence that I became a *Quaker*: And have Affirmed, That they held the *Fundamentals* of *Christian Doctrines*, and that I *knew* the *Quakers* and their Principles, having been *Conversant* with them in their publick Meetings, as well as private Discourses, with the most noted and esteemed amongst them for 30 Years; yet have said, to Excuse my self since I left them, If I had known they had such Errors among them, I would as soon have put my Head in the Fire, as have owned them: Yet in my Retractions, I declare, I am of the same Faith as I have been above 30 Years. Thus they say, I say and unsay, and pretend Ignorance when I well knew, and vindicated those *Doctrines* stoutly, and in the Name of the Lord, which I now charge as Errors upon them, many of which were writ before I was a *Quaker*; and therefore as to my pretence, then if I had known the *Quakers* had such Errors, I would as soon have put my Head in the Fire, as have owned them; which the *Quakers* esteem an idle Story, for they will not believe I was so ignorant, as not to know them, because I vindicated them; and besides, they account there is no need for me to put my Head in the Fire, because they

they think me too big-headed already; and that if what I have said be true, That I am of the same Faith still, that I was when a Quaker, and that I have been for above 30 Years past; then I must be a Quaker still; and if I never was a Quaker, then they pretend they do not understand what reason I had to publish to the World, That I reverence divine Providence that I became a Quaker; thus they reflect upon me, and endeavour to render me in palpable Contradiction, and to shew that by my own Saying, I prove I am an Apostate, a great Hypocrite, Crazyed in my Understanding, and stark Mad: But, Learned Brethren, seeing I meet with these things, I make my Complaint to you, to whose Service, for my Wages, Stipend, or Reward, I am now Devoted.

And I say, and do what I can, by calling the Quakers Heathens, Deists; their Divinity, mad Divinity; their Religion, the Religion of Julian the Apostate; and render them Stoicks, Platonists, and what not; and assert I have proved them Apostates, telling them in my late Sheet, That I think not at present to take particular Notice of the Pamphlets which charge me with some Passages in my former Books, particularly the Account of a National Church, &c. the Animadversions thereon, the Portraiture of G. K. and the Broad-Sheet, cum multis aliis: But they still call upon me to prove that those Principles which I have formerly vindicated in the Name of the Lord, are contrary to Scripture; and the Quakers tell the World most truly, I Deny and Retract what's contrary to the Holy Scriptures, that is to be found in any of my Books: by which they conclude that I do more Retract what I have lately writ and done, than what I writ or did formerly; because they suggest, that according to their Opinion, I Writ, Preached and Practised, more agreeable to the Scripture then, than I do now; and when I had more Charity for them, I was better than now I am, and less envious, and more like a Christian indeed: Therefore in my late Sheet I say, I do Retract, Disown and Deny whatever is to be found in any of my Books contrary to the Holy Scriptures, or the 39 Articles of the Church of England; which I say, I sincerely believe are perfectly according to the Doctrine of Holy Scriptures: And now they would have me prove that the Quakers hold any Fundamental Doctrine that is contrary to the Holy Scriptures, and the 39 Articles of the Church of England: And what Fundamental Principles or Doctrines of the Christian Faith to be believed, they, i. e. Quakers hold, that are contrary to the holy Scriptures, and 39 Articles.

Seeing that I say, I am of the same Faith, and have not changed in any Fundamental Principle, nor indeed in any one Principle of the Christian Faith, nor varied therefrom to this Day; for all the while I was a Quaker, I was Orthodox, or Sound in the Christian Faith, although I have, to render the Quakers odious, asserted them to be Erroneous. And although I now say, Those Texts of Scripture, relating to Regicide and the Supper, I was mistaken in; and when I did particularly assert, Water



was not meant; and since affirmed that it is meant in *Mat 28. 19.* yet I have not varied in any one Principle of the Christian Faith, nor contradicted my self; neither doth this prove, when I held otherwise than now I do, that I was not then found in the Principles of Christianity, or Doctrines of the Christian Faith, or that I held any thing contrary to the 39 Articles, by no means, for then I should be an Apostate, stark Mad, and Exceed in my Understanding, (if I contradicted my self;) according to my own Saying, and was unsound in the Principles of Christianity, or Doctrines of the Christian Faith; or that I held any thing contrary to the 39 Articles.

And, Learned Brethren, you are not Ignorant how we have encouraged some to write against the Quakers, altho' it hath cost some Scores of Pounds: and there hath been a Complaint made, in the Quakers Names, against me, humbly presented to the Clergy of the Church of England; therefore my Letter-Learned-Brethren, that are as False and Conceited as I am, and think you can split Hairs, strain Sentences, quibble about Words to raise Strife, use Sophisms, draw wrong Conclusions, make undue Inferences, to Wrong the Living, and Defame the Dead, that you may render both Erroneous, the living Ignorant, and your selves Wise and Knowing, when it's well known (to them that are truly wise and knowing) we are otherwise: Therefore to such of you that have more Passion than Patience, Pride than Humility, empty Conceits than sound Judgment, Folly than Wisdom; that are more taken with Lyes and Railery, than Truth and Reason; to you I do Address my self, as being nearest Related to me, and with whom I am in abundant more Unity, than with the Patient, Humble, Wise, Judicious, and sober honest Men; for they may think, that I might better Employ my Time, and my Parts, and Zeal, to much better purposes, in furthering the Reformation of Men's Lives, and of the Manners of the Nation, than by raising or keeping up with an Unchristian Temper, to the manifest Injury of the Christian Religion, which is an Institution of Love, dangerous or unnecessary Controversies or Divisions; all Religions being, I think agreed, that bad Men are a Scandal to the best Religion; and that they cannot, if they continue so, be saved in any, as is said, p. 27. of that Book, said to be published with the Approbation of a considerable number of Lords Spiritual and Temporal: This Advice being contrary to my Practice, I rather chuse to make my Address to you, and it's to you that all along I intend my Complaint. And this I may add.

### Concerning Ordination.

Indeed I am ashamed that I should derive either my own, or that any others of the Protestants should derive their Call or Ordination through to unclean a Conduit, as the great Antichrists; and through unconfessed Sins, such as, *Malice* and *Narrowsness*; yea, through *Papists* and *Popish Priests*: Such as, the most famous of the Primitive Protestants abhorred such a thing; and if at any time any of them alleged that outward Ordination,

nation,

ation, it was but an Argument, *Ad hominem* [as we use to say] by way of Retortion, to stop the Papists Mouths; otherwise acknowledging their Call to be Extraordinary and Immediate.

And because it hath been suggested, that the Quakers are Papists; look in G. K's Looking-Glass, P. 26, 27, 28, 29, 100, 101.

I. 'And you may see, the Papist and G. K. and his Brethren, agree as to their Notions and Distinctions of Trinity and Persons, which the Quakers deny; who, though they confess Father, Son, and Spirit, and that these Three are One (according to the Scriptures) yet deny the School-Men's uncertain Notions and unscriptural Terms of Trinity and Persons.

II. 'They agree in affirming, That Infants are really guilty of Adam's Sin, before they commit Actually any of their own.

III. 'They agree, in denying there is a Saving, Evangelical, Supernatural Light in all Men, by which they may be saved, without the use of other outward Means, if God necessarily Abstract them from them; both affirming, That such as have not the Scriptures, or come to Preach to them, or Baptize them, &c. must of necessity Perish, unless the Lord make use of some Extraordinary Means.

IV. 'They agree That Humane Learnings, and Natural Parts, are more Essential Qualifications to Ministers and Preachers, than the Grace of God; and that Men may be true Ministers without the Grace of God, but not without the other.

V. 'They agree, In denying the Power of their Ministry by an Outward Succession, which, together with the use of Outward Ordination, they judge sufficient to Constitute a Minister, though he want an Inward Call from God's Spirit; reckoning People are obliged to hear him, and look upon him as a Minister, because of his outward Formality of Ordination, without questioning his inward Call.

VI. 'They agree, in affirming, That the Clergy ought to be a distinct sort of Persons, distinguished from the rest of the People by their Black Gowns.

VII. 'They agree, in affirming, That Preachers are not to wait, to speak as the Spirit gives them utterance, but then, when the Bell Rings, Repeat over before the People, as the School-Boys do their Lessons.

VIII. 'They agree, That Ministers ought to have a set Limited Hire, and ought not to supply their Wants with their Hands, as did the honest Apostle Paul; but sit at Ease, and feed of the Fat.

IX. 'They agree, in affirming, That all Ministers are not alike, but that there ought to be Diocesan Bishops over the rest, whom they must call, My Lord.

X. They agree, in affirming, That Men may, yea, and ought, to Pray, Preach, and do all their other *Acts of Worship* when they please, whether they be moved and influenced by God's Spirit, or not.

XI. They agree, in affirming, That *Water-Baptism* is the Baptism of Christ, and a *Standing Ordinance* of the Church of Christ.

XII. They agree, in affirming, That *Baptism by Immersion* is an Ordinance of the Gospel.

XIII. They agree, in affirming, That partaking of the *Visible Signs of Bread and Wine*, is a *Sacrament*, or *Standing Ordinance* in the Church of Christ.

XIV. They agree, That it is lawful for *Christians* to *Swear*.

XV. They agree, That it is lawful for *Christians* to Fight, and Kill one another in Fighting.

XVI. They agree, in the Bloody *Antichristian* Tenet of Persecution; in affirming, That the *Civil Magistrate* may Lawfully Kill, Whip, Imprison, and Pay a Men, for their Opinions in *Matters of Worship and Doctrine*.

XVII. They agree, in affirming it Lawful for Men to *Kiss, Bow, and take off their Hats, one to another*; and in the use of *oath Titles, Complements and Cringes, &c.*

XVIII. They agree, in Asserting the Lawfulness of *Gaming, Sporting and Playing*; and all such other things, as *Dancing, Singing, Alling of Concocks, using of Lace, Ribbons, Plaiting the Hair*, and such other kind of *Superfluities*.

All which, although the *Papists*, and *G. K.* and his *Brothers* Agree, the *Quakers* Deny and Disown, with several other Particulars, as may be seen in *G. K.'s Looking-Glass for all those called Protestants in the Three Nations*.

Thus, as that called *The Quakers Complaint against George Keith*, is made in the Person of the *Quakers*; That Liberty is taken to write this in *G. K.'s* Person: And as that *Pamphlet* ends with Quotations; so this, called, *George Keith's Complaint against the Quakers*, ends with Quotations. For a farther and a more particular Answer to which, you are referred to a Book lately Printed, intituled, *The Creed-Peagon detested*; sold by *T. Smith*, in *White-Hall-Court* in *Gracious-Street*: Both which are recommended, 1. To *G. K.* and his *Brothers*; and, 2. To the *Serious Perusal*, and *Weighty Consideration* of all the *Impartial* to whom this shall come; and to them it is left.

FINIS.

23-11-69



